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stimulus and directive influences of one or more live student organizations . . .

"This study seems to show not only that information obtainable at the time of entrance will give an adequate basis for sectioning classes and advising students on the basis of their ability but also that it will enable us to distinguish between those who will certainly fail in college and those who succeed. In state institutions it may not be desirable to actually refuse admission to even the most unpromising but it is our duty when our information is reliable enough, to advise young men and women in advance on the basis of the experience in college of other people who had similar equipment. If we can say to the public that during the last five years all students who came to college with certain weaknesses in their equipment have failed, most students will take our advice when we show them that they are weak in the same ways. Similar publicity regarding the success in college and afterward of those who came well equipped may induce capable young people to take a serious interest in their studies from the beginning of their course."

J. B. JOHNSTON, in *School and Society*.

CHILD LABOR AND MENTAL AGE.—"The distribution of degrees of intelligence among the general population, as indicated by the army tests, has been the subject of considerable discussion. It appears that, excluding the lowest grades of feeble-mindedness, ten per cent of the population is of 'very inferior' intelligence; fifteen per cent, of 'inferior' intelligence; twenty per cent, 'low average;' twenty-five per cent 'average;' sixteen and a half per cent, 'high average;' nine per cent, 'superior;' and four and a half per cent, 'very superior.' Or, otherwise stated, ten per cent is limited to a mental age of not over ten; twenty-five per cent, of not over eleven; forty-five per cent, of not over twelve; and seventy per cent, of not over thirteen or fourteen. On the assumption that the age-grade progress of school children corresponds with their intelligence, it has been concluded that seventy per cent of our boys and girls are incapable of acquiring a high school education; twenty-five per cent of going beyond the fifth grade; and ten per cent of finishing the fourth. It has been pointed out that, according to the figures of the federal Bureau of Education, thirteen per cent of our school children actually do drop

out in the fourth grade or earlier and that sixty-nine per cent do not complete the eighth grade.

"Before accepting it as true that early school-leaving is wholly or chiefly due to deficient intelligence and that continuance in school is dependent on the grade of intelligence, it might be well to measure the mentality of groups of children who have left school—working children, in particular—and compare the results with results obtained by examination of children who have stayed in school. There is some reason for believing that a large proportion of working children are of rather high degrees of intelligence and that success in school is not entirely dependent on sheer intelligence. Binet says that 'memory is a great simulator of intelligence,' and we might add that with the methods in vogue in our present schools it is in many cases a pretty good substitute. We should keep in mind the fact that intelligence tests do not by any means measure the whole of ability and do not discover special aptitudes and abilities. Great ability may go with small intelligence; such traits as initiative, originality, loyalty, determination, persistence and pluck represent ability.

"In saying this we are on debatable ground, but instances in support of the statement could be cited. It is not a denial of the existence of a close correlation between 'intelligence' and 'moral qualities,' though conclusive proof of such a correlation has not yet been adduced. A correlation, however, does not necessarily mean that the 'moral qualities' are incapable of being trained and developed beyond 'intelligence.' Taking 'morality' in the ordinary meaning of the term, we have reason to believe that it flourishes among the intellectually humble of the population. We have long been accustomed, in public affairs, to place a good deal of reliance on the morality as well as the good judgment of 'the common people.' It is the common man, we should find it hard to deny, who is most strongly bound by the folkways and mores, by custom, tradition and public opinion. But rather startling is the fact that Dr. Herman Adler, who recently gave the army mental tests to all the inmates of all the penal institutions of Illinois, found that the distribution of intelligence for this group is the same as that for the general population. This may mean simply that the tests do not measure morality at all, or it may mean that the correlation of morality with intelligence is negligible.

"Taking the conclusions drawn from the army mental tests at anywhere near their face value, surely we must regard them as having

a very direct bearing on the question of a sixteen-year-old standard for leaving school and going to work. It is a psychological question as well as a physiological one. Why keep children in school if they are incapable of profiting by staying there? But maybe they could profit if we had different schools from those we have today. It has been suggested that the data on intelligence levels point to the necessity of picking out the children of the higher grades of intelligence and seeing that they are enabled to go on. The idea is that social and political salvation depends on a trained aristocracy of intelligence and that the schools belong to that aristocracy. The incapables may be charitably taken care of through special classes or may be allowed to depart at an early age. But, after all, do the schools belong to that aristocracy—to the few who are favored mentally, any more than to the few whose parents are favored with money? Do the high schools belong to the small minority who are able to complete the course? Would it not be just as wise to adapt the school system primarily to the needs of the eighty-five per cent who are now supposedly incapable of profiting by staying in school until they are sixteen? And provide the special classes for the highly intelligent? Would it not be just as wise to emphasize the educational needs of the group of 'high average,' 'average' and 'low average' intelligence (sixty per cent of the population) as the needs of the 'superior' and 'very superior' group (thirteen and a half per cent)?...

"There is a field for intensive education in developing not only new attitudes and ideals, but in sharpening and perfecting the mental tools with which we work. The existing stock of mental and moral powers and possibilities, neglected and unrealized among the people as a whole, is capable of greater service to individual and society. Stewart Paton has faith that all is not lost or hopeless: "There seem to be a good many people who are very much concerned about the question whether civilization, having reached its highest point of development, has begun to decline. Some Jeremiahs are lamenting that the human race, having passed through the period of infancy, youth, and manhood, has already reached old age. As a matter of fact, there is plenty of evidence that man is still in a very early period of his development. He has always treated his brain, for example, very much in the same manner that a child does a complicated toy, and he takes little trouble to find out how to use this organ to the best advantage. Like a child, he has done a good deal to impair its

efficiency, and he only appeals for aid in learning how to manipulate it after serious damage has been done to the machinery.' The Princeton psychologist says that 'One result of this childish attitude has been the development of a sentimental and rhetorical, but not intelligent, interest in discussing the matters affecting his welfare such as peace and sanity, while he actually undertakes very little in a sane way to find out which processes should be cultivated and which eliminated, in order to develop a rational and peaceful attitude of mind. He wishes intemperately for international peace and sanity, but he takes few steps based upon any scientific knowledge of human behavior to bring about the fulfilment of his dreams.' We have by no means exhausted the possibilities of human capacity, whatever may be its limitations. That is exactly what education means, to take human capacity and make the very most of it. We must do that regardless of the eugenic prospect, and in so doing we shall fulfil the democratic ideal."

RAYMOND G. FULLER, in *Pedagogical Seminary*.

"GETTING BY:" A PROBLEM OF HIGH SCHOOLS.—"This paper deals more particularly with the pupil who neglects to develop his ability. Shall he be allowed to continue forming habits of indolence, and to get the impression that no more is required? At present the way is open to him; he needs only to 'get by.' Behind that fact he may shield himself, and the records confirm him in his stand. I think that most of us would be dissatisfied to have him go out from us with that low conception of a successful life. It may be that he could go his way through the world in that fashion; many do, but in this, as in the matter of competition and comparison, the school should be in advance of world conditions, and seek to send out its youth with higher ideals and aims, to the end that the world may become a little better through its influence. Besides, as I have already stated, right habits of thought and action, together with high ideals to serve as guides, are in reality the vital things of education, not scholarship, however well that may serve later as either an aid to bread-winning, to higher citizenship, or to greater enjoyment of life.

"In formulating the proposed new method of records, we are concerned with three factors: ability, relatively fixed, effort, and their product, achievement. The first of these three, ability, is becom-